

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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CHANGE OF THE SOCIAL PLATFORM

OF THE

ONEIDA COMMUNITY.

Message to the O. C. by J. H. N. Aug. 20, 1879.

[Reprinted from the American Socialist of Aug. 28th.]

I hardly need remind the Community that we have always claimed freedom of conscience to change our social practices, and have repeatedly offered to abandon the offensive part of our system of Communism if so required by public opinion. We have lately pledged ourselves in our publications to loyally obey any new legislation which may be instituted against us. Many of you will remember that I have frequently said within the last year that I did not consider our present social arrangements essential parts of our profession as Christian Communists, and that we shall probably have to recede from them sooner or later. I think the time has come for us to act on these principles of freedom, and I offer for your consideration the following modifications of our practical platform:

I propose—

1. That we give up the practice of Complex Marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it;

2. That we place ourselves, not on the platform of the Shakers, on the one hand, nor of the world, on the other, but on Paul's platform, which allows marriage but prefers celibacy.

To carry out this change it will be necessary, first of all, that we should go into a new and earnest study of the 7th chapter of 1 Corinthians, in which Paul fully defines his position, and also that of the Lord Jesus Christ, in regard to the sexual relations proper for the church in the presence of worldly institutions.

If you accept these modifications the Community will consist of two distinct classes—the married and the celibates—both legitimate, but the last preferred.

What will remain of our Communism after these modifications may be defined thus:

1. We shall hold our property and businesses in common, as now;

2. We shall live together in a common household and eat at a common table, as now;

3. We shall have a common children's department, as now;

4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement.

Surely, here is Communism enough to hold us together and inspire us with heroism for a new career. With the breeze of general good-will in our favor, which even Prof. Mears has promised us on the condition of our giving up the "immoral features" of our system, what new wonders of success may we not hope for in the years to come!

For my part, I think we have great reason to be thankful for the toleration which has so long been accorded to our audacious experiment. Especially are we indebted to the authorities and people of our immediate neighborhood for kindness and protection. It will be a good and graceful thing for us to relieve them at last of the burden of our unpopularity, and show the world that Christian Communism has self-control and flexibility enough to live and flourish without Complex Marriage.

J. H. NOYES.

Acceptance by the O. C.

The above message was considered by the Oneida Community in full assembly Aug. 26th, and its

propositions accepted; and it is to be understood that from the present date the Community will consist of two classes of members, namely, *celibates*, or those who prefer a life of sexual abstinence, and the *married*, who practice only the sexual freedom which strict monogamy allows. The Community will now look for the sympathy and encouragement which have been so liberally promised in case this change should ever be made.

THE ONEIDA COMMUNITY.

ITS NEW DEPARTURE TO BE CARRIED OUT IN GOOD FAITH.

Interview with a Socialist Yesterday—A Frank Statement of the Situation—Married and given in Marriage like other People.

[Syracuse Standard, Aug. 30.]

The announcement, yesterday morning, of J. H. Noyes, the head and front of Oneida Community's thirty years' offending, was a complete surprise to the entire Christian Community of Central New York. More than that: It was a most astonishing announcement! A most unexpected and entirely unlooked-for concession! a most graceful and entirely Christian method of putting to utter rout one's enemies by the inexpensive method of simply writing, as they used to in the late war: *We have met the enemy and we are theirs!* And yet the more one thinks over the graceful and Christian concession the Community has made, the more is it apparent that the victory is not all on the side of the enemy after all. The Community has now placed itself fairly and squarely on the ground of suffering themselves in a so-called just cause, rather than permit the enemies of that cause to be afflicted. It is the Apostle Paul's argument over again: "If meat makes thy brother to offend, eat no meat."

By this concession, J. H. Noyes and his followers stamp themselves more than ordinarily wise, more than ordinarily imbued with a Christian spirit, and as far-seeing as their most zealous and sagacious opponents.

AN ASTOUNDED CLERGYMAN.

A member of the clergymen's committee, appointed at the Syracuse meeting to look after this same Oneida Community, read Mr. Noyes's circular, as published in the *Standard* yesterday morning, as follows:

"I think we have great reason to be thankful for the toleration which has so long been accorded to our audacious experiment!"

Clergyman.—"Are those the words of J. H. Noyes?"

Reporter.—"You see his signature below them!"

Clergyman.—"I see his signature there, and yet I can scarcely credit my senses."

And the good clergyman put on his eye-glasses and scanned Mr. Noyes's circular again, and looked at the signature suspiciously, as if he expected to discover that it had been forged. Then he took a long breath, and exclaimed:

"Do you believe that is genuine?"

Reporter.—"I do. I have seen the leaders of the Oneida Community this afternoon, less than three hours ago, and they are in hearty accord with every sentiment penned in Mr. Noyes's circular!"

Clergyman.—"Well, I'm astonished! It is the most peaceable and Christian revolution of which I ever heard."

Yesterday morning a reporter of the *Morning Standard* left Syracuse to interview the Oneida Community leaders in regard to the circular which we printed yesterday morning, in which J. H. Noyes frankly stated, in brief, that they had abandoned their system of complex marriage, and would hereafter marry and give in marriage, or live single lives, as other people do.

A MYSTERY AT ONEIDA.

Arrived at Oneida village, not a person could be found who knew anything of the new movement. It was all a mystery to them. Why they hadn't heard of it they couldn't say, and many people would not believe that it amounted to anything more than a newspaper sensation. Said a leading citizen:

"If Noyes prints that over his own signature I'll

believe it. We've always had faith in those Community people, and it has never been misplaced. Their word is a good deal better than that of many who assume to criticise them. I tell you, sir, the word of Mr. Noyes or Mr. Hinds or Mr. Hamilton, or any one of those Community fellows, is just as good as their bond!"

And the distinguished citizen emphasized his statement with a thumping whack on the table with his fist.

AT THE COMMUNITY.

It was eleven o'clock when the Community was reached, and the inquiry for Mr. Noyes or Mr. Hinds, the editor of the AMERICAN SOCIALIST, was made of one of the divinities in short-dresses.

"Mr. Hinds is in, sir," said the lady, and a moment later Mr. H. made his appearance, and gracefully submitted to his nine hundred and ninety-ninth interview.

"OPENING THE BALL."

Reporter.—"We published in to-day's *Standard* the circular of Mr. Noyes regarding your abandonment of the system of complex marriage in deference to the public sentiment which is rising against it, and which took shape a few months since at the meeting of clergymen and others in Syracuse. It may seem strange to you that I should put the question I am about to do, and yet there is a good deal of skepticism as to whether or not your movement is a sincere one!"

Mr. Hinds.—"You may say, sir, and I speak for Mr. Noyes as well as for the rest of the Community, that this movement is a *bona-fide* one, and we enter upon it in the utmost sincerity!"

REASON OF THE CHANGE.

Rep.—"Why do you make this change at this time?"

Mr. Hinds.—"Mr. Noyes's circular suggests the real reasons for this change. It says: 'We give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it.' Most people have had an idea that complex marriage was such an essential feature of our system that it could not be abandoned without a destruction of the Community. We have never thought of it in that light. In fact, before the Oneida Community was founded Mr. Noyes and many of the leading members of the Society carried on in Vermont Communism of property and business for several years before they adopted the system of complex marriage. The Community has always held itself ready to recede from the practical expression of its peculiar social principles as a matter of expediency and in deference to public opinion."

A SENTIMENT PREVIOUSLY EXPRESSED.

Rep.—"Was that sentiment fully understood at the Syracuse Conference?"

Mr. Hinds.—"It was distinctly stated at the time of the convention at Syracuse, and in the discussion that followed, that the Community would obey any new legislation which might be instituted against us, which of course meant that the Community was not disposed to brave public opinion in a stubborn and offensive way."

Rep.—"Have you had any conversation with the committee which Bishop Huntington and Dr. Beard of Syracuse and Prof. Mears of Hamilton College represent?"

Mr. Hinds.—"None at all, sir; our movement is simply a measure of prudence on our part, adopted in the spirit of that passage of St. Paul which says: 'If meat make my brother to offend, I will eat no flesh while the world standeth.'"

Rep.—"Have any members of that committee been here since it was organized?"

Mr. Hinds.—"Not that I know of. If they have they did not make themselves known as such."

WHO SUGGESTED THE IDEA?

Rep.—"At whose suggestion was the reform made?"

Mr. Hinds.—"At the suggestion of Mr. Noyes. Some such idea might have been previously broached by others, but it was not generally considered until brought before the Community by his message of the 20th of August, as printed in the *Standard* of yesterday."

A FEW OBJECTORS.

Rep.—"How was his suggestion first received by the Community? Were there any objections made to it?"

Mr. Hinds.—"Well, perhaps it will be sufficient to say that it was generally seen to be wise and expedient, and was accepted by the Community as the way out of a dilemma. As to the objections which might have been made by members of the Community, it is sufficient to say that Mr. Noyes's propositions were adopted with substantial unanimity, and that they will be carried out most faithfully."

Rep.—"To use a common expression, has there been any bulldozing of the Community on the part of any?"

Mr. Hinds.—"No present pressure is being brought to bear by the people in this neighborhood or anywhere else to compel this action. We have of course been cognizant of a general movement on the part of the public that was likely, sooner or later, to demand some such action on our part, and Mr. Noyes and others deemed it best to anticipate it."

THE GRAND WEDDING.

Rep.—"Well, when is your grand old wedding to come off, when the Community people will be united in matrimony like unto the outsiders?"

Mr. Hinds.—"You will notice that this article says that the Community will hereafter consist of two classes, the *married* and the *celibates*, and that celibacy is considered the superior condition. Still there will be freedom for those to marry who prefer marriage."

Rep.—"Pardon me, but that hardly answers the question. Were many members of the Community legally married before they came here?"

Mr. Hinds.—"Yes, sir! I should say the larger proportion of the first members were."

Rep.—"Now the original question: those who were not so married, what of them?"

Mr. Hinds.—"They will choose for themselves, to live as celibates or to be formally and *legally married*."

Rep.—"Will the reform make any change in Community customs?"

Mr. Hinds.—"Only in that one direction, I trust, but let me emphasize this: We regard ourselves now as substantially on the same ground respecting marriage as those who surround us. People in ordinary society are at liberty to choose a celibate life."

COMPLEXITY AGAIN.

Rep.—"Has there been any abandonment of your previous convictions as to the soundness of the system of complex marriages?"

Mr. Hinds.—"Mr. Noyes, in the words of his circular to which I have already called your attention, gives an answer which I think would be accepted by most of the members of the Community. He says: 'We give up the practice of complex marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to public sentiment, which is evidently rising against it.'"

A TENDER POINT.

Rep.—"Will you permit me once more to touch a vital point? Will the male members of the Community who had legal wives when they joined take those same women as their wives again?"

Mr. Hinds.—"Of course, unless they should mutually prefer celibacy. We shall not regard the cohabitation which may have taken place during these years as sufficient grounds for divorce."

CONGEALING ELEMENTS.

Rep.—"What are the elements which will keep your Community from going to pieces?"

Mr. Hinds.—"I think Mr. Noyes has answered that question in his circular. He says: 'We shall hold our property and businesses in common, as now. We shall live together in a common household and eat at a common table, as now. We shall have a common children's department, as now. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement. Surely, here is Communism enough to hold us together and inspire us with heroism for a new career. With the breeze of general good will in our favor, which even Professor Mears has promised us on the condition of our giving up the 'immoral features' of our system, what new wonders of success may we not hope for in the years to come!'"

A DOUBTFUL POINT.

Rep.—"As to other people, will you mix with them now? Will they be permitted to mingle with you?"

Mr. Hinds.—"Well, now that we have made a radical change in our social platform we hope for immunity."

Rep.—"Don't say it yet! Just one moment! What are your present numbers?"

Mr. Hinds.—"Here and at Wallingford we number some three hundred, with the sexes about equally divided."

REFORM SETTLED UPON.

Rep.—"Finally and lastly, when did this reform go into effect?"

Mr. Hinds.—(Decidedly and pleasantly)—"On Thursday, the 28th day of August, in the year of our Lord 1879. The abandonment of our system of complex marriage has already gone into practical effect!"

READY FOR WAR.

Rep.—"Now, fire away!"

Mr. Hinds.—"I was about to remark, in all kindness, however, when you interrupted me, that we hope that the eternal and everlasting system of interviewing us which has been insisted upon for the last thirty years has now come to an end!"

Rep.—"Requiescat in pace!"

A HOSPITABLE HOUSEHOLD.

Mr. Hinds.—(Cordially)—"It gives me pleasure to extend the hospitality of the Community to yourself and lady. You will remain to dinner with us?"

And it was a bountiful and elegant spread, served by one of the ladies over whom all this trouble and fuss and discussion and argument have been waged, and for whose dear sake this most delightful and Christian conclusion has been reached.

THE COMMUNITY'S NEW DEPARTURE.

Interviews with Leading Members—The Change of Principle Positive and Permanent—Present and Future Status of Social Regulations—The Mormons as a Warning—Industrial Features, etc.

[*Utica Herald*, Sept. 1.]

As will be seen by the interview following, the interpretation first given to the Community's recent action by the public was correct. A radical change in the one feature to which the people have objected has been entered on and in good faith.

INTERVIEW WITH MESSRS. HINDS AND HAMILTON.

Reporter.—I have come to solicit, on behalf of the *Utica Herald* and the public, such information as you may be willing to give respecting the recent modification of the social status of the Community.

Communists.—We have been so often interviewed for several years past, and so often misrepresented, that we would like to be spared that ordeal for the future.

Rep.—Very likely; but the public regards the departure you have just made as a very important one, and it is only natural that it should desire to know whether it is entirely genuine, and what causes brought it about.

Com.—We are free to answer your questions on these points. And, in the first place, we assure you that the de-

parture is made with entire sincerity, and will be faithfully adhered to. Complex marriage ceased to be a part of our practical life August 28th. Hereafter there will only be celibates and married couples in the Community.

Rep.—Prof. Mears seems much pleased with the change you have made, but suggests that it would be still more satisfactory if a public announcement were made "of the names of such persons as now propose, or may hereafter propose, to live together in the sacred relations of husband and wife." Is it the intention to make any such announcement?

Com.—That matter has not yet been considered; but we can say to you that if any unmarried members of this Community choose hereafter to live together as husband and wife they will first be legally married. Those who were married before they became members of the Community have never been legally divorced, and so cannot be legally married to new partners. It has not been considered whether we shall adopt any particular form of marriage ceremony. All we can say on that point is to repeat that should marriages take place they will be in conformity with the law.

Rep.—Now will you tell me how this change was brought about?

Com.—Primarily by the suggestion of our leader, Mr. Noyes.

Rep.—Was there any present and urgent necessity?

Com.—No—there was no present necessity for change on account of the clerical crusade against us, but we recognized that the clergy headed a general movement that was likely to sooner or later demand and perhaps secure special legislation against us; and it seemed to Mr. Noyes and the Community generally, wise to anticipate that demand, and not offensively resist public opinion. In this matter we have taken a course similar to what we have taken respecting our literature. After the passage of the Comstock laws we withdrew, one after another, from sale all publications that we had any reason to suppose might be construed, even by a prejudiced jury, as coming under the restrictions of those laws—not because we thought them in any sense wrong, but because we did not think it wise or expedient under existing conditions to offer them to the public. Having as a Community resolved upon a certain policy respecting our publications, we have rigidly adhered to it, and so it will be in the present case.

Rep.—Has Bishop Huntington's committee ever visited the Community?

Com.—No, nor communicated with us in any way.

Rep.—Should its members call upon you how would they be received?

Com.—They of course would not come in any official capacity. As individuals they would be received with the same courtesy and hospitality we extend to the representatives of the *Utica Morning Herald*.

Rep.—Prof. Mears seems to think complex marriage has been put forth by Mr. Noyes as an essential part of your Communism—so much so, indeed, that the Community could not exist without it. Is that so?

Com.—We think not. As he states in his recent message, he has frequently within the past year or two said that he did not consider our present social arrangements as essential parts of our profession as Christian Communists, and that we should probably have to recede from them sooner or later. His course has always been conciliatory respecting the practical assertion of principles which he believed to be theoretically true. The Community, acting under his counsel, has gone so far in the direction of conciliation as to offer to sell all its property here and remove to another locality, if it could be shown to be the general wish of the public.

Rep.—How many of your members are likely to marry?

Com.—We cannot say. That is left to individual choice, as in common society, subject of course with us, as elsewhere, to the counsel of parents and guardians in the case of young people.

Rep.—Will marriage with outsiders be permitted?

Com.—Probably not. Other Communities which have allowed marriage have found it necessary to adopt strict prohibitory regulations in that respect. Our course in all matters except social will be as heretofore.

TALK WITH MR. T. R. NOYES.

Thanking Mr. Hinds for his courtesy and patience the reporter left him, and while waiting the return of T. R. Noyes, was shown thro' the main building, the grounds and various manufacturing and canning establishments, by Mr. Hamilton, who has been a leading member of the Community from its start and for a long time secretary of foreign correspondence. What was seen will be treated of farther on. Returning to the office of the silk department, Mr. Noyes and Mr. Joslyn, who attends to the legal affairs of the Community, were encountered. In conversation with the former the statements of Mr. Hinds were confirmed, and some additional information gathered.

Rep.—Mr. Noyes, the Community has been living two days under the new order of things. Can you tell me the numerical strength of the two classes—celibates and married?

Mr. N.—I cannot, exactly. I can say this: Our change of principle is genuine. Complex marriage with us is a thing of the past. Those who are already married will, if they choose, live henceforth to one another in the marriage relation or will live celibate lives. There are of our number 50 married people—25 couples. How many of these will elect to live as husband and wife, and how many as celibates, I do not know. How many of the unmarried will enter matrimony is a problem for themselves and time to solve. We

have aimed to deserve the confidence of the public in our vocation. We are in earnest in this matter, and I can say that when any of our people enter the ranks of the married their marriage will be as honestly contracted as in the outer world and as legally solemnized.

Rep.—Do you anticipate a “hurrying into the bonds” on the part of any considerable number?

Mr. N.—No. Father's counsel is in favor of celibacy. Many of the members have expressed similar views. In consideration of the founder's advice and the teachings of St. Paul, the disposition of the Community will be to follow those teachings, and the public need not be surprised if it does not for a considerable time hear of any marriages in the Community. As to the form and announcement of marriages, these are matters we have not discussed. When occasion arises they will be considered and settled, undoubtedly, by the Community.

Rep.—What, if you please, was the chief incentive to this change?

Mr. N.—A desire to disarm criticism, to avoid conflict with outside opinion, and put ourselves on a platform to which the world says it cannot object.

Mr. Noyes said, further, that it has been the misfortune of the Community to be classed by many—wholly without sense or justification—in the same category with the Mormons. Its leaders had, therefore, watched closely the progress of events in Utah. The result of the Reynold's case may be said to have hastened the Community's action. It was seen that the stubbornness of the Mormons had arrayed the whole power of the law, and incited activity against them: while the Community resolutely disclaim likeness to Mormonism, it would not be blind to the lessons which the Mormon conflict with the laws affords. Agitation might incite active opposition throughout the State. By abandoning a feature of our Communism which it is not a hardship to give up, we avoid the possibility of trouble. And this seems to be the view of all. The Community resolved on the change with substantial unanimity. Henceforth its social features will not differ in material things from those prevailing outside. The Oneida Community has never broken faith in any engagement. The utmost confidence may be entertained that it will not in this instance.

INDUSTRIES OF THE COMMUNITY.

The feature of Oneida Community that has made it prominent is its varied industry. Had the means of making money failed in the early stages of its history, there might have been little left to say about it now. It has been the universal verdict, not only of those living in the vicinity of the Community, but of all who have had business relations with its members, that for honesty, truthfulness and upright dealings generally, these Communists have set an enviable example to the commercial world.

Rev. Dr. Mears' View of the New Departure.

[*Utica Herald*, Aug. 30.]

Rev. Dr. Mears, of Hamilton College, has been properly credited with the inception of the movement, in which clergymen of various denominations have zealously joined, against the complex-marriage principle and practice of the Oneida Community. At the ministers' meeting held in Syracuse last February, and presided over by Bishop Huntington, Dr. Mears offered a resolution, declaring, in substance, that it is the duty of citizens of the State of New York to take zealous measures for the suppression of the immoral features of the Oneida Community. The resolution was adopted, and it is understood the association has been acting in accordance therewith.

In view of the action of the Community, published in these columns yesterday, a representative of the *Herald* called upon Dr. Mears at his residence on College Hill, to ascertain how nearly the concession made by the Community meets the ministers' demands.

Prof. Mears expressed surprise and pleasure at the voluntary action. When asked what effect it would have on future movements of the ministers' association, he said: “I can only give my own views. The matter on our part has been confided to a committee, of which Bishop Huntington is the head. For myself, as a member of the committee, I can say unreservedly that if the Community faithfully conforms to the principles it is here declared to have adopted, it seems to me ‘our occupation is gone.’ A mistaken idea is abroad that our purpose is to crush the Oneida Community. That is wrong. Our efforts and intent have been against its immoral features—the same that the Community now abandons. There is, as I now see, nothing for us to do; but that will be determined by the committee itself, which I have no doubt will be called together at an early day to consider this important declaration. Personally, I wish the Oneida Community well in all that pertains to its best interests and the best interests of the community at large. I desire to accord it full credit for honesty of purpose in this new and welcome departure.”

Referring to the text of the Community's acceptance, Dr. Mears read: “And it is to be understood that from the present date [August 28] the Community will consist of two classes of members, namely, celibates * * and the married.” “Now,” continued Dr. Mears, “I do not intend to express or harbor distrust. But while I say that so far this declaration of the Oneida Community is satisfactory to me, still more satisfactory would be the announcement in the columns of the *AMERICAN SOCIALIST*, or of the *Utica Herald* or other public journals, in the usual form, of the names of those parties who now propose, or may hereafter propose, to live together in the sacred relation of husband and wife. It may be their purpose to make such announcements. Everything pertaining to a change of practice so radical as the Oneida Community is now entering on cannot, of course, be done at once.”

Dr. Mears was highly pleased that the Community had voluntarily met the public wish, and glad to believe that its action had taken from its opponents the one cause of opposition.

NO MORE COMPLEX MARRIAGES.

THE CONNECTICUT COMMUNITY ACCEPTS THE NEW SYSTEM
ADOPTED AT ONEIDA.

[*New York Herald*, Aug. 31.]

Wallingford, Conn., Aug. 30, 1879.

Mr. Woolworth, the representative head of the Wallingford branch of the Oneida Community, was absent when the *Herald* representative called to-day at the Community. However, a courteous greeting was extended by Mr. George N. Miller, who, by the way, is a Vermonter and nephew of Mr. Noyes, head of the Oneida Society. Mr. Miller was engaged with his duties as treasurer of the table-ware factory conducted by the Community, but found leisure to walk up to the house, a large wooden building, of modern style of architecture.

Referring to the recent change at Oneida, Mr. Miller remarked:—“I have just read the interview in this morning's *Herald* with Mr. Hinds, of the Oneida Community. It is very straightforward and fair, and fully represents the views of the members here at Wallingford. In fact, we are so closely united in interests that there could be no diversity of views.”

“Was the Wallingford Community represented at Oneida when the new order of things was decided upon?”

ONEIDA AND WALLINGFORD AGREE.

“Certainly,” responded Mr. Miller, “Mr. Kinsley attended the meeting of the family at Oneida on the 26th inst. as our representative. He voted for the change, and when he returned here the following day we took a vote among ourselves. The result was a unanimous approval of the action, and this vote was communicated to Oneida.”

“What bearing upon the future of the Community do you think this will have?”

“It may possibly result in greater prosperity and an increase of members, but the whole thing is so new to us that we have not thought much about the future. I see that the *AMERICAN SOCIALIST*, our Community paper, prints the acceptance of the reform by the Oneida Community, and in it is this significant paragraph:—‘The Community will now look for the sympathy and encouragement which have been so liberally promised in case this change was ever made.’ This has a significance in New York, where the people living in the vicinity of the Community have for years been finding fault with our system of complex marriages. We shall now see whether they give us credit for abandoning, in deference to their opinions, a feature of our Communism which we have never regarded as an essential one.”

“The Wallingford society has been comparatively free from interference, I believe?”

“Very free, and we have been much pleased with the cordial relations we have been enabled to maintain with outsiders here. It was more than could naturally be expected from Connecticut people among whom Puritanical ideas are not yet eradicated by any means. Once in a while a small preacher in some insignificant church has fired a broadside at us, but it did us no harm. One thing helps us. There is Wallingford right across there, only half a mile or so off. We see its people daily. They know us; they have confidence in us, and our relations are so intimate and friendly that it would be impossible to raise a storm against us. But the Oneida family is four miles from the town of Oneida, and hence it is all the more a bugbear because its people and its premises are less known. Here at Wallingford there never has been any attempt at bulldozing.”

“Will any marriages result at Wallingford from this change?”

“The change, as you term it, is that complex marriage is renounced and members of our family may marry or live as celibates. It is optional with them. We are now on the same ground regarding marriage as the people surrounding us. We have in our family only a few persons who were married before they came here. They can live together or remain as celibates, but could not marry or cohabit with others without having a divorce. We don't believe that there will be any rush for marriage in our Community more than there would be in the outside world. Let me say here that there is no sham about this change. We go into it in all sincerity, not because we believe it essential, but because we have thought it advisable. So far as Wallingford is concerned there never was any necessity for a change, but Oneida was persecuted, and of course, we are with them as members of a common family.”

“In what light is the change regarded by the women of the Community?”

“It is favorably accepted. I may say that the plan is quite a new thing to us yet. Individually we may have thought of it, but it has not been a subject of general discussion among us.”

“Other than in this single feature, then, there will be no change?”

“As we understand it, no. Mr. Noyes's circular explains it when it says that, as now, we shall live together in a common household, eat at a common table, have a common children's department, hold our property and business in common, and unite in our daily evening meetings and means of moral and spiritual improvement. This is the essence of our Communism. We expect to get along as pleasantly as ever with our neighbors, and to have many new friends among those who may not have approved heretofore our feature of complex marriages.”

EDITORIAL COMMENTS OF THE PRESS.

[*From the Utica Daily Observer*.]

The new departure of the Oneida Community will attract general attention. The system of complex marriage is abolished by order of the Community itself. Hereafter the social life of the Community will conform to that of the outside world. This change is made on the recommendation of Mr. Noyes. His address, which we print to-day, is a very frank and candid statement. He freely admits that public opinion is rising against the “audacious experiment” of complex marriage. He acknowledges the kindness and forbearance of the outside friends and neighbors of the Community, and he knows that the change will relieve these friends of the necessity of seeming to defend practices which they really condemn. The power of the Oneida Community to thus revolutionize its social structure will not be seriously questioned by those who have followed its history. From the first in all its business and other relations its word has been better than an ordinary bond. We are, therefore, justified in judging its future from its past, and in believing that it will scrupulously fulfill the new obligations which it has taken upon itself.

[*The Times*, New York City.]

ONEIDA, N. Y., Aug. 28.—The Oneida Communists, * * * have taken an important

step toward reorganization by formally abandoning the system of complex marriage that Father John Humphrey Noyes has consistently advocated for so many years. The townspeople here are delighted with the turn affairs have taken: for, barring the promiscuous intercourse of the sexes, which is exactly what complex marriage amounts to, the Community has always been a popular institution here, owing mainly, perhaps, to the fact that its members are honest in their business transactions, industrious, enterprising, peaceable, and good citizens from every aspect. Besides this, in their fruit-canning and other industries they employ at good wages many boys and girls not sympathizing with their views, and contribute very materially to the prosperity of the village. They have been menaced with criminal prosecution by the leaders of the various religious denominations repeatedly, but it has never been possible to secure legal evidence of their practices, and they have managed at every crisis to outgeneral their opponents.

[*From the Boston Journal*.]

By this action the Oneida Communists have disarmed criticism, and removed the only obstacle to their prosperity. If they had chosen to obstinately adhere to this practice, they might have defied public sentiment and law for a while, but would have ultimately gone down before them. By adopting the policy of voluntary compliance instead, they secure the good will of the community around them, and will probably achieve even greater industrial success than hitherto. The lesson is one which the Mormon leaders may well take to heart.

[*Utica Herald*, Aug. 29.]

The Oneida Community, “in deference to the public sentiment which is evidently rising against” its peculiar practices, has adopted a radical modification of its practical platform. Elsewhere in our columns we reproduce in full the minute of this change. The departure from practices hitherto in vogue is therein made sufficiently clear.

This action will please the outside friends of the Community. It ought to strengthen rather than weaken the organization. It removes the one thing which has prevented those who freely praised the business tact, the neighborly kindness, the high commercial honor of the Community, from commending it altogether. It casts out the feature which was the Community's weakness with the world, and at no expense to internal strength.

Mr. Noyes confesses that this change is made in deference to public opinion. It has been hastened, undoubtedly, by the action of the association of ministers. Its adoption removes the offense against which the efforts of that association was especially directed. The Community has therefore not only drawn closer those who tolerated it for the good there was in it, it has made friends of these and of those who have been active in hostility. It may continue to believe that “complex marriages” are best; that is of little practical consequence so long as the better sense of mankind is acknowledged and its practices followed.

The Community will of course understand that the world will demand scrupulous observance of the new profession. The world will be skeptical. It will discover, ultimately, whether the new departure is genuine or an evasion. Temptation to old practices is removed only by an “understanding.” That is not so formidable a barrier as might be erected, but until found to be insufficient it will be respected.

[*Utica Herald*, Sept. 1.]

The press and the public cordially accept the declaration of a change in practices in the Oneida Community as genuine. The change is all that has been asked. The *New York Post* thinks the decline and end of the Community will date from this departure. Such a result would be deplorable as an outcome of efforts to attain a higher moral standing. Such a result is not anticipated by the Community, nor do the conditions of disruption assumed by the *Post* obtain. The care of children is by rule to be a common care as heretofore, and it is not known that it has ever given rise to disturbance. In all respects some of the affairs of the Community are to go forward as in the past. It would seem more reasonable to expect, and certainly only fair to hope, that the Community enters at this time on a

course of increasing favor and prosperity. Every fair-minded reader will, we think, admit that these avowals show an earnest purpose to square the social practices of the Community by society's rule. Our reporter also gives an interesting sketch of some of the industries of these people.

[The Boston Post.]

The system of Communism practiced at Oneida, N. Y., has been considered by many moralists and spiritual teachers a blot upon American civilization, and many have regarded it with hardly less of horror than was awakened by the institution of Mormonism. But its history has shown very different purposes from those which were the corner-stone of the Church of Latter-Day Saints. The founder, and, we believe, present leader of the Oneida Community, is a man of education and strong conviction, who has labored with great consistency and unity of purpose to establish a system that seemed to him best for society. The order and prosperity which have attended this experiment have given its enemies, who are naturally many, very little to work with in making a crusade against it effective. The complex system of marriage and its divergence from the accepted moral code of the Christian world have constituted the weak points against which all attacks have been directed. Free-love was not the fundamental idea in the Oneida plan, as polygamy was in that of the Mormon prophets; but rather an incident of it, or result reached by carrying the principle of Communism into the higher relations of life, as well as those which merely had to do with possession and privileges, in which all could share equally without manifest detriment to any interests that humanity is accustomed to hold sacred. That this was an error which would eventually threaten the stability of the institution was never doubted by society in general.

But a very important change in the social platform is now announced. * * * * * From this date the Community will consist of celibates and the married, who will follow the law of strict monogamy, and they declare that they will now look for the sympathy and encouragement which has been so liberally promised in case this change should be made. They certainly should receive it, for following the lead of their President they have at once shown loyalty to their professed belief by retaining its essential features, and respect for social sentiment by their surrender of that which was questionable. The experiment now becomes one toward which all the world may feel kindly.

[Morning Standard, Syracuse, N. Y.]

The efforts of Syracuse clergymen in their agitations of Oneida Community affairs have evidently been more efficacious than could have been expected, and certainly more prolific of results than had been indicated by prophets and wisacres. The result shows a feature that the people, generally, were little prepared to contemplate, and suggests some important reflections. Hitherto only peculiar temperaments sought entrance into their fold. The order was therefore less generally infectious in its influence than it will now become, that its offensive marital regulations are changed. As an industrial phenomenon or experiment it has been proven a triumphant success. If the meagre acreage of land of which they are possessed and their limited manufacturing yields them a living of excellence to which nine-tenths of our population are strangers, the question will become more popular why a general system of this character shall not prove the remedy for the wars of society. In fine, Oneida Communism pronounces upon the problem that agitates to its centers the old world, to say nothing of the new.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 4, 1879.

THERE is so general an interest in the new social departure of the Oneida Community that we offer no apology for reprinting in the present number Mr. Noyes's message to the Community and occupying large space with press comments and other relevant matter.

We print an extra edition of the present number. Those desiring additional copies for distribution will forward their orders at once; single copies 5 cts.; ten copies 40 cts.; twenty-five copies \$1.00.

It is surprising how well the metropolitan journals are represented in such a village as Oneida! In point of fact, as we have abundant opportunity to know, letters which appear in some of their columns dated at "Oneida" are sometimes written by persons who have not seen Oneida for a twelve-month.

MANY good things have been said of the Oneida Communists the past week, but perhaps nothing better than this in the Boston Post: "Following the lead of their President, they have at once shown loyalty to their professed belief by retaining its essential features, and respect for social sentiment by their surrender of what was questionable.

The experiment now becomes one toward which all the world may feel kindly."

THE Utica Herald represents Prof. Mears as saying, in behalf of the ministerial committee appointed to look after the affairs of the Oneida Community, if the Community faithfully carry out their new programme "our occupation is gone." Why so? It is a well organized committee; and why shouldn't it turn its attention in other directions, and so preserve its activity and usefulness?

THE Syracuse Standard hints that Oneida Communism, now that it is shorn of its most objectionable features, may excite more interest than ever, and that the question may more and more be considered whether it does not offer a remedy for the problem that agitates to its centers the old world, to say nothing of the new. Very likely; but we trust our neighbor will not scare anybody with that idea, nor send the Community a troop of applicants for membership.

THE PAST

history of the Oneida Community is at least secure. Its present social position and its future course, whatever it may be, have no power to change the facts of the past; and the more these are studied the more remarkable will they appear. For thirty years the Community has stood as the exponent of social freedom, and yet that freedom has been surrounded with such conservative safeguards that it has avoided the scandals of monogamic society, and its most prejudiced enemies have been thwarted in their efforts to entangle its members in the meshes of the law, and, indeed, have been constrained to confess that their life, so far as it has been open to the public, has been above reproach. These things prove, as does also their present course in giving up that phase of their Communal life which has caused offense, that the Communists have not been the reckless bacchanalians a few have represented them. The truth is, as all the world will one day see and acknowledge, that they have not been pleasure-seekers and sensualists, but social architects, with high moral and religious aims, whose experiments and discoveries they have sincerely believed would prove of value to mankind.

UNLIKE THE MORMONS.

The Boston Post, in its comments on the new departure of the Oneida Community, says the history of the Community "has shown very different purposes from those which were the corner-stone of the Church of Latter-Day Saints." That is a true distinction, and one which is certain to become more and more clear to all fair-minded men. Take the single point of their relation to civil authority: the Oneida Communists have never assumed any defiant attitude, and have always acknowledged themselves amenable to all the laws. Mr. Noyes, their leader, it will be recollected, prepared a paper for distribution at the famous Syracuse Convention, called last February to devise measures for suppressing features which were deemed objectionable, in which he said, in the same spirit which dictated his recent message to the Community:

"The Oneida Communists are and always have been peaceable subjects of civil authority. No seditious act has ever been charged upon them. They have never had a thought of carrying out their Communistic principles in opposition to the laws, or even to the public opinion of the people among whom they dwell. Soon after their first settlement at Oneida, on the occasion of an attempted prosecution (which brought to light all the objectionable features of their system and was afterward withdrawn), they explicitly offered to sell out and leave, if that was the wish of their neighbors: and they fully expected to do so, but were stopped by a voluntary petition to the contrary, signed by many respectable people in the vicinity. They were assured at that time and many times afterward, by lawyers of high standing, that they were not breaking any laws. They have substantially repeated the same offer from time to time, as often as there seemed to be danger of collision with public authority or public opinion. It has lately been generally admitted, even by their enemies, that they are not breaking existing laws; and it is understood that new legislation is contemplated. If such legislation should be obtained, the Communists would certainly obey it, though they might justly complain of its *ex post facto* character. They will be faithful to their record of submission to the powers that

be' to the end. In all this they are the exact antipodes of the Mormons, whose proclivity to defiance and violent resistance is well known."

The Mormons, in entire contrast with the policy here indicated, have come into repeated collisions with the civil authorities wherever they have been located; and it used to be their boast that "in fifteen minutes they could rally three thousand rifles, each rifle backed by a revolver, around their City Hall," and that they could bring into the field "an army twenty thousand strong." We said a dozen years ago, in criticising the military characteristics of the Mormons: "Only that form of Society which recognizes commerce, intellect, science, spirituality, as the mighty forces that are ruling the world, and which becomes the embodiment and representative of these forces, can reasonably hope for permanent prosperity." That is still our conviction, and the basis of our hope regarding the future of the Oneida Community.

COMPLEX MARRIAGE AND ONEIDA COMMUNISM.

The question is raised whether complex marriage is an essential part of Oneida Communism. It is assumed in some quarters that it is, and that the Community has dealt itself a death-blow in its recent change of social platform. Some persons, indeed, go so far as to say that Mr. Noyes, the leader of the Community, has affirmed in his writings that the two cannot be safely separated. The question is now to be tested by experiment, and we can all await the result; but a few words as to Mr. Noyes's past utterances in reference to the matter may be in place.

It is true that he has set forth in his "History of American Socialisms" and other works the idea that the highest expression of Christianity involves Communism of the affections; that idea he still retains, as is shown by his recent proposition to the Community, that they should "give up the practice of complex marriage *not as renouncing belief in the principles and prospective finality of that institution*;" but, on the other hand, he has always maintained that the only *absolutely essential* feature of the Pentecostal Communism he advocates is Communism of purpose and of life—in other words, the *religious unity* that makes men of one heart and one mind whatever their relations to one another and to surrounding society may be. In that sense, Mr. Noyes and his disciples were Communists before they ever lived together in a common household; and in that sense the earnest-hearted members of the Community would remain Communists should they be scattered as were the Pentecostal Christians at Jerusalem, and certainly the surrender in practice of a single peculiarity of their system should not be able to destroy their Communism. Their purposes, their objects, their vital unity, should continue, as also their Communism of property.

To make Mr. Noyes's position more clear and show the harmony of his present course with his past teachings, we might append many utterances which he has from time to time made on the point in question, but the following will suffice. In a Talk to the Community, dated Jan. 27th, 1867, he said:

"Whatever may be the will of Providence, in regard to spreading our form of Communism, it is very important that we should distinguish between the form and the substance, and hold firmly to the principle that the substance is the same now that it was on the day of Pentecost and that it was in Christ and the Primitive Church. The substantial things in our Communism are the flow of God's spirit, the reign of truth, the conversion of souls from Satan to God; and if these prevail we can do without anything else, the Kingdom of Heaven will come, and we can stand with or without any of our present forms. We have worked out what we regard as true forms of society, and such as we think are certain to finally commend themselves to everybody and prevail; *but we ought to feel in our hearts and say to the world, that we are not attached to them in such a way that we cannot recede from any or all of them at any time it is shown to be necessary or expedient.*"

What the final results will be of the adoption by the Oneida Community of celibacy and monogamy, in place of complex marriage, cannot now be determined; but the experience of some of the Communities in which celibacy and marriage have obtained encourage the hope of a long life and great prosperity.

HOME INFLUENCES.

On Friday, the 25th of last July, there was trouble in the great prison at Sing Sing. John Barrett, a young man of twenty-one years, who had been sentenced, in 1877, to three years of penal servitude for the crime of burglary, rebelled against the keepers of the prison. He was a handsome man, with fine, intelligent features, dark hair, and a robust and powerful physique. On the morning before his revolt young Barrett had applied for a "sick ticket," claiming to be indisposed and unable to work. The prison physician examined him, and, finding nothing the matter with him, he was ordered to go to his work in the foundry as usual. For this, Barrett harbored ill-feelings toward the physician. He became surly and did not obey readily, and during the day was severely punished by the head-keeper. When he was brought down from his cell, Friday morning, he was observed to carry his hands in his pockets persistently. One of the keepers ordered him to take out his hands and fold his arms. Barrett instantly stepped backward, flourished a sharp knife which he had previously held concealed, and plunged the blade into the thigh of Officer Mackin, inflicting a severe wound. Thereupon other officers and keepers advanced upon him and summoned him to surrender. Barrett avoided them and ran into the foundry where two hundred other convicts were at work. Here he armed himself with rough pieces of iron and defied the keepers. Being threatened with revolvers he climbed upon the roof, and, pursued and shot at, he ran from roof to cupola, from cupola descended to the foundry again, and found himself in the exact place where he was commonly employed. Then his fellow-prisoners gathered about him, urging him to resist and promising to stand by him. It was a critical moment. The bell had just sounded as the signal for the men to form in line and march to the mess-room for dinner. Barrett declared that he would go in the line. The keepers knew that if he should be allowed to go to dinner with his fellows he would have an opportunity to spread the spirit of insurrection among a thousand other convicts. Officer Good ordered Barrett not to join the line, at the same time presenting his revolver. Barrett persisted and seized a hammer to throw at the Officer. The revolver was raised and fired. The young convict fell, shot through the heart.

The next day the body of John Barrett was taken to his mother's residence in New York City. Mrs. Barrett is a woman now nearly fifty years old. At sight of her dead boy's face she raved and moaned and kissed his cold features again and again, while a younger son, a bright and handsome lad, clung to her dress, sobbing bitterly. "This is his birthday—poor Johnny's birthday," the mother cried. "Oh, Johnny! Johnny! This is the day to come home to me! Oh, God! Oh, God! How can I stand this!"

The husband, John Barrett's father, was there also, by the side of the coffin. He had carefully guarded the remains since their departure from Sing Sing. But now he cannot bear the mother's terrible grief, and he goes away into another room.

What brought John Barrett to this sad end? If his parents loved him so, how did he become a burglar and a convict? The reporters, seeking for news, pulled aside the curtain which obscured this unfortunate household, and gave the world glimpses of the causes which led to such ruin.

"It was company, sir, bad company, which led him away from me," said Mrs. Barrett, in answer to a question. "He was a noble boy. Aye, after my husband left me, Johnny took care of me."

After her husband left her?

"I cannot live with my wife," said Mr. Barrett. "I have not been living with her for the last three years. You see I am a person of some education, and I cannot endure life with her."

"Oh, God!" he continued, "if Johnny could only have kept his temper. We had made arrangements to send him out West under another name, if necessary, the moment he got out of prison. But he was a very highstrung boy. He was like his mother—imperious, determined, domineering."

Is it not plain what caused John Barrett's fall? His parents had quarreled and separated. The protecting home influences which should have surrounded the children and protected them from bad companions and evil ways, were destroyed. The husband left wife and children and lived apart from them in the same city. John, the oldest son, sought employment. He became a bartender in a hotel. Here he formed the acquaintance of thieves and bad men, and his end followed swiftly.

Are there not thousands of cases somewhat like this of John Barrett? How many children and youths are thrown upon the world by the disagreement of parents? The woman will not be controlled by the man. Perhaps the man is not worthy of respect, or it may be that they were married under the influence of a passionate attraction, without much knowledge of each other's moral nature and education. Husbands and wives become estranged. They have lived together many years and raised a family of children, but they can live together no longer. They still love their children, but do not love each other. They do not see that this exposes the children to evil influences of every kind. When the ruin comes they would give worlds to recall their wilful acts, but it is then too late.

Does not the world need improved homes, where every child born shall be insured a true education and protection from evil until it is beyond the dangers which beset and ruined John Barrett? Is there anything which has so much to do in making good men and women as pure home influences?

COMMUNITY ITEMS.

ONEIDA.

—Tramps are coming again. Thirty-two were fed the other day.

—The asphaltum walks are undergoing considerable reconstruction.

—It is said that the streams in this vicinity are lower than for several years.

—At the fruit-factory this week they have been canning string-beans, red kidney beans, succotash, blackberries, plums, pie-apples, sweet pickles and crab-apple jelly. Now comes the great strain on corn.

—Last Friday, as a prelude to the corn-season—which is as much of an affair to fruit-packers as hop-picking is to farmers—the employes were dismissed from work at three o'clock and allowed the free use of one of our buildings for dancing until ten in the evening. Twenty-three couples availed themselves of the opportunity offered. They took supper in the Community dining-room, strolled about the grounds by moonlight, and danced to their hearts' content.

—There is actually a prospect, now that the social question is disposed of, that we may be able to escape the infliction of interviewing to which we have been subjected for so many years. However, lest we should indulge ourselves in a false hope, Q. suggests that it is very important that we immediately hunt up some new points of interest to which to direct the attention of future inquirers. With all due respect to newspaper-reporters—and there are some from whom we have received fair and noble treatment—we must say that the ordinary themes descriptive of the O. C. have been so repeatedly thrashed over by past interviewers that there is a monotony about the articles concerning us, which is, to draw it very mildly, palling on the ear of an O. C.-an who expects to stand by this movement so long as life remains. If people must write about us, can't they regale us, as well as the rest of mankind, with something fresh?

—Our ice-cream has at least a local notoriety, and is always in lively demand during the summer. In these days of steam, it is a luxury which may be quickly and cheaply furnished. There was a time when we froze by hand the cream for our family of three hundred besides the large quantities required by visitors. There is a stage of adolescence, through which most people pass, which enables one to sit contentedly by the hour and whirl an ice-immersed pail round and round by the handle, for the sake of a few spoonfuls of congealed cream; but one evolves out of that. If you have never tasted any but hand-frozen ices, you have a sensation yet before you. You must be sure that the cream is thoroughly cooled before you turn on the power, or you will have a most unpalatable compound, consisting chiefly of small pellets of butter; but if you manage the conditions just right the result will be a light, foamy, nectareous substance fit for the gods.

—To the "Cascades" is a charming drive, and one which is much liked by the O. C.-ans, great and small, for there the children are sometimes taken to spend the day. It is only a ride of nine miles, so that, although you do not start very early, if you take your dinner you will have several hours to rusticate and then get home before sundown. The "Cascades" are a succession of low, rocky falls, over which the head-waters of a branch of Oneida Creek tumble noisily though not voluminous-

ly, surrounded by a narrow evergreen wood. There are great ledges and boulders of limestone rocks covered with mysterious imprints which catch the eye of the geologist. The landscape gardener thinks if he had that bit of scenery down here he would not only let it alone himself, but he would quarrel with any one else who undertook to "fix it up."

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

IV.

Go into Mr. C.'s room in the south tower, children's wing of the O. C. mansion (next door to where we are sitting), and you will see a small map hanging on the wall. It is a map of New York State, and might not detain your eye at all but for a string which dangles from the middle of it. The map has been pierced and the string passed through and knotted on the other side. You are curious to know what that string signifies. Whereupon Mr. C. describes a circle with it on the map in the way you have seen carpenters do. Starting at Niagara Falls, the most notable place on the western border, you observe that the circle passes through Rouse's Point, the most northern extremity, and New York city the most southern extremity, showing that the attachment of the string marks the exact center of the Empire State. That center is Oneida, or, according to Mr. C.'s flattering figures, the O. C. domain. It is one hundred and seventy-seven miles, so he says, from O. C. to each of these places. Whether or not his figures are safe, it is certain that more than once, when the subject of moving the State Capitol has been up for discussion, Oneida Castle, which is less than two miles from here, has been talked of as the proper site, on account of its centrality. So much for the geographical position of the Community.

Topographically it is situated in the beautiful valley of the Oneida Creek. Dixon in his "New America" entitles his chapter about the Community "Oneida Creek," and designates us on every page as "the Family at Oneida Creek," "the Saints at Oneida Creek," etc. Our foreign letters often come directed to this address, borrowed no doubt from "New America." There is no such post-office in this vicinity, and it is no name of our adoption; but Dixon writes always with the license of romance, and this was a harmless fancy compared with others which he wove about us. The Creek is certainly quite a feature in the landscape around us. Follow it from where it enters to where it leaves the domain, and you will have a walk of two good miles. It enters at the southeast corner, and making a grand curve, half encircling the plateau on which our houses stand, leaves it at the northwest corner. Looking southeast two converging hillsides seem to shut the valley in at a distance of five or six miles. Looking northwest the valley widens and widens, till in that direction it seems a boundless expanse. Oneida Lake lies in that direction nine miles distant. Our tower should be much higher to see the silver sheen of this charming piece of water; but it is visible from many points on the two highlands which by meeting shut out our southern view. We touch the Erie canal five miles north of here, not far from the middle of the long level on that useful channel of which everybody has heard. That level of sixty-nine miles is the boundless expanse which we see from our northern windows.

Mr. N. once compared our transfer from Putney to Oneida, in view of all its perilous chances and the manifest care of Providence, to falling out of a balloon a thousand feet high and landing on the ground safely, and afterwards he added, "not only landing safely but in the very garden of Eden." His language about this place was not more extravagant than what our visitors frequently report. A student from Clinton writes to the *Utica Herald* as follows:

"There are many points in these central counties which afford fine rural views, but for a spot to call forth the superlatives and make proud the heart of a free citizen of these domains, commend us to the top of the tower at the Oneida Community. The Community is famous for its views—peculiarly famous for some of them—but when one stands upon this tower and looks about him he forgets his previous and intended discussions of Communistic questions and feasts his gaze. We did thus yesterday. The landscape looked like the garden of Eden, or if it didn't the garden should have looked like this scene."

Dixon says:—"Few corners in America can compete with the swards and gardens lying about the home of the Oneida family, as they arrest the eyes of a stranger coming upon them from the rough fields even of the settled region of New York." Another English tourist, Rev. Mr. Bevan, said in our evening meeting last summer: "I admire your place—the best compliment I can give

it is to say that it reminds me of an *English landscape*. If you want to see a fine country scene, come to England. We have no Yosemite nor Niagara, but we have some of the sweetest little landscapes you can imagine." A correspondent of the New York *Tribune* says: "The location is the most beautiful in the land." A writer in the New York *Herald* calls it "a beautifully chosen spot." Another newspaper describing the place says: "587 acres of land as fine as any in the Empire State, gently rolling, watered by clear spring brooks, etc. Certainly the person who selected this as the home of a large family was a man of taste and discrimination." This is true, but he takes just as much credit to himself for selecting this location as if he had fallen on it from a balloon, or as Robinson Crusoe might have taken for the discovery of his solitary island.

We might multiply similar quotations, but these will suffice. As to what we hear in our Reception-Room every day, it is more extravagant even than the newspaper reports. "You live in Paradise," is a stereotyped expression, and "garden of Eden" is a favorite hyperbole.

We did not fall into this garden already made. We fell into its *possibilities*—possibilities which were far from existing where we came from. Putney had a native beauty; its scenery was romantic. But it was not garden-like, and no cultivation could have made it so. Communism can do almost anything; but we cannot conceive of its clothing a hill farm in Vermont with the rich verdure, the luxuriant vegetation, the affluence of flowers and fruits, the scenic loveliness, which are possible on this soil. And this leads to an agricultural view of the location here, or rather an horticultural view, as it is in the way of fruit-raising that our land has been most useful.

When we had our school in Putney there were three young men, brothers, who came there from Verona, a town adjoining Oneida, and lived in J. H. N.'s family several months, in the character of students of his theology. They were tall, overgrown youths, and represented in their persons the rankness of the New York soil. They used to amuse us Vermonters then much as a Californian does a New Yorker now, with the comparisons they kept up between the two States. Old Mr. Noyes had taken much pride in his apple-orchards, and we thought our cellar-stores of that fruit very nice, but they ridiculed the best specimens we could show as only fair cider apples compared with what they had at home, and everything that grew in Vermont was disparaged in the same proportion. They were frightful trencher men, and we shall never forget the gusto with which they talked about the wheat bread and apple-sauce which their mother made. We must confess since living here they have not seemed such braggarts as we thought them then.

A local history of Madison County, recently added to our library, describes the soil of Lenox as "rich and productive," and as basking in a "charmed climate." To use the author's own language: "Looking north and south from the summit of the southern ridge [that is the hill that bounds our view to the south], it would require," she says, "but a slight stretch of the imagination to seem to be on the border ground of two widely different countries; especially in the spring-time; . . . for the climate north of the ridge widely differs from that south and brings forth vegetation two weeks earlier. . . . To the southward you feel the chill of winter fleeing from the breezy hill-tops. To the northward you breathe the balmy air of Spring, which has crept up the Mohawk valley and found no counter impediment to its progress along the low sandy country of Lake Oneida."

H. J. Seymour, whose enthusiasm and industry for developing the resources of this domain have never flagged these twenty-six years, writing once about a stroll which he had taken (see old *Circular*), makes the following observations: "I thought as I walked homeward what a manifest providence had attended the location of the Community, particularly in respect to the variety of its soil. We have first the fine dark alluvial soil, or meadow land, which is overflowed by the Creek in times of freshet; then back from the stream is a level some feet higher of considerable extent with a moderately stiff gravel soil; then higher still a crowning knoll of rich sandy loam, on which our mansion is built, and the lawn laid out; and west of that a billowy tract of fine molding sand. Last of all we have what was once a pine and cedar swamp, cleared and drained and deep with rich black muck. Surely five different qualities of soil ought to constitute within themselves the elements of agricultural and horticultural prosperity. This valley is so shel-

tered, too, that its climate is warmer than the hills on either side, or the vast plain on the north." Mr. Seymour further says in respect to this location: "It is worthy of notice that Chittenango, Canastota, Oneida and Utica, all of them flourishing business places, are situated near the outlet of valleys that open from the hilly country on the south into the level north of them, which constitutes the great highway of communication between the east and west. It follows, then, that the O. C. with its varied soil, comparatively genial climate, numerous water-privileges, and easy communication by railroad in every direction, is situated in one of those business centers where cities naturally thrive and grow without an effort."

WHAT THE SHAKERS EXPECT.

Do the Shakers expect all the world to become Shakers?

The Shakers expect—may it please ye—no such thing. They would be delighted if such as are commanded to "multiply and replenish the earth" would be as law-abiding in food, drink and the use of their multiplying powers as animals in general, so that there might be some decent material with which to fill the "house." The "highways and hedges" don't afford exactly the right commodity.

The Shakers would be pleased to have the pious multipliers not only multiply and replenish the earth, but subdue it—especially their own earth—the earthly house of the "tabernacle of the living God"—bringing every thought into harmony with their divinest ideal of the true dignity of manhood and womanhood—that when the books are opened in the presence of Seraphim and Cherubim, there should be never a blush.

For such as are not commanded to multiply, and do not aspire to the Virginity Plane, we have no mission.

OLIVER PRENTISS.

Lebanon, N. Y.

WOMAN'S TOPICS.

Women are now allowed to practice in the courts of eight States.

Mr. Moody, the revivalist, is founding a school for girls at Northfield, Mass.

Christine Nilsson is now in her native Sweden. Her song will next be heard in Spain.

At the recent congress of authors in London only one woman, Miss Braddon, was present.

About four hundred girls and women in a Poughkeepsie chair factory have struck against a reduction of wages.

The success of Anna Dickinson's "Ragged Register" has induced its publishers, the Harpers, to solicit from her a novel for publication.

Garibaldi's daughter, twelve years of age, recently saved the life of a young man, who, unable to swim, got beyond his depth, and cried for help. She caught him as he was sinking, and brought him safe to land.

Dean Stanley was not equal to his opportunities when he performed the marriage ceremony of Professor Tyndall. The Dean should have asked the groom: "Do you take this anthropoid to be your coördinate, to love with your nerve centers, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?"—*Cincinnati Commercial*.

Julia Clark, a San Francisco factory girl, was caught in a machine by her long hair. She seized a pair of shears and cut out of her tresses so quickly that she was not drawn between the wheels and killed, as she otherwise would have been.—*Exchange*.

A fortunate escape; but if Julia's tresses had been kept properly trimmed her life would not have been thus imperiled!

Miss J. E. Chapin, of Pekin, reports in the June *Life and Light* remarkable feats of memory among the Chinese pupils. At their last examination one girl had the whole book of Job to recite, and on giving her the chapter and verse, or a few words to commence with, she seemed able to go straight anywhere through the book; and selections were made all through it. Another girl recited from the beginning of Hebrews through Revelations, in the same way, and they all gave long passages from the Chinese classics.—*Woman's Journal*.

Queen Victoria was not twenty years of age when she ascended the throne. Coming into possession of power with a heart fresh, tender and pure, and with all her instincts inclined to mercy, we may be sure that she found many things that tried her strength of resolution to the utmost. On a bright, beautiful morning the young queen was waited upon at her palace at Windsor by the Duke of Wellington, who had brought from London various papers requiring her signature to make them operative. One of them was a sentence of court-martial pronounced against a soldier of the line—the sentence that he be shot dead. The queen looked

upon the paper, then upon the wondrous beauties that nature had spread to her view. "What has this man done?" she asked. The Duke looked at the paper and replied, "Ah, my royal mistress, that man I fear is incorrigible. He has deserted three times." "And can you not say anything in his behalf, my Lord?" Wellington shook his head. "Oh! think again, I pray you!" Seeing that her majesty was so deeply moved, and feeling sure that she would not have the man shot in any event, he finally confessed that the man was brave and gallant, and really a good soldier. "But," he added, "think of the influence." "Influence," the queen cried, her eyes flashing and her bosom heaving with strong emotion. "Let it be ours to wield influence. I will try mercy in this man's case, and I charge you, your grace, to let me know the result. A good soldier, you said. Oh, thank you for that. And you may tell him that your word saved him." Then she took the paper and wrote, with a bold, firm hand, across the dark page the bright, saving word, "Pardoned." The Duke was fond of telling the story, and he was willing, also, to confess that the giving of that paper to the pardoned soldier gave him far more joy than he could have experienced from the taking of a city.—*London Journal*.

BRIDGING THE ENGLISH CHANNEL.

M. de Sainte Anne's scheme of spanning the English Channel with an immense bridge, which shall be thirty-five meters above the sea, on 175 blocks of masonry, is receiving considerable attention in engineering and scientific circles of the continent. He is confident that he can secure the necessary foundation on the channel bottom, and that his bridge will not interfere with navigation in any particular whatever. No span in the bridge will exceed 200 metres. In the superstructure itself he proposes to use three systems, stated to be as follows: On the Varne Rock and at the two extremities, where the water is shallow and the exigencies of navigation permit, he proposes to construct solid stone arches which will have nothing to fear from the fiercest tempest. This massive masonry is to be followed by the girder bridge system, such as is employed in the Charing Cross railway bridge. But to span the deep water he has recourse to the tubular bridge system as applied by Sir Robert Stevenson in the erection of the Menai bridge, and quite recently by the Americans on a much grander scale for the bridge between New York and Brooklyn. With these three systems combined, the eminent originator of this gigantic scheme believes that he is not only certain to succeed in crossing the channel, but also in satisfying the demands of every government concerning the precautions to be taken to prevent the navigation of the English Channel being rendered even more dangerous than it is at present. The general scheme has not yet been perfected, but M. de St. Anne estimates that the preliminary work can be done for 200,000,000 francs, and to raise this amount he has presented the scheme to the chambers of commerce of France and Belgium, and hopes England will interest herself in the project.—*Exchange*.

RECEIVED.

RELIGION NOT HISTORY. By F. W. Newman, Emeritus Prof. of University College, London. London: Trübner & Co.

THE EMPIRE OF MONEY. A Review of Hon. Hugh McCulloch's Seven Lectures before the Harvard University. By Stephen D. Dillaye. Whitney & Co., Publishers, Lowell, Mass. 1879.

TRAVELERS' OFFICIAL GUIDE OF THE RAILWAY AND STEAM NAVIGATION LINES IN THE UNITED STATES AND CANADA. September No. National Railway Publication Company. Philadelphia. 1879.

The Roumanian Parliament finds a great many reasons for not wanting to remove the disabilities of the Jews. This right in face of the fact that the Berlin Treaty refused recognition to Roumelia till those disabilities were removed. Prince Charles has sent a circular note to the Powers explaining the difficulties of the case. As summarized in the *Nation*, the note says "that only very few Roumanian Jews are natives of the country, and these mainly Wallachian and of Spanish origin, regarding whose rights there never has been any difficulty; that the existing trouble has mainly arisen from the fact that when Wallachia and Moldavia were united in 1866 it was found that one-quarter of the population of the latter province was composed of Jews of Polish and Russian origin, who had been furnished with passports to leave Russia but not to return, and who lived in Moldavia in the condition of aliens, and yet with no nationality behind them, and were almost wholly engaged in usurious lending, and had mortgages on a large part of the farming lands. If they had been allowed by law in 1864, in common with other foreigners, to purchase land, a large part of the soil of the country would have passed into their hands; and as they pay no allegiance to the Government in fact or feeling, and evade military service, and are governed

in their collective action by the foreign organization called the Universal Israelite Alliance, they would have constituted a dangerous *imperium in imperio*. The note maintains, therefore, that the question is not simply one of religious toleration, but has important social and political bearings, and begs that the Government may be allowed time and elbow-room in dealing with it."

ONE THING AND ANOTHER.

Sir Rowland Hill, the inventor of penny-postage in England, died last Wednesday fortnight.

There are folks who really think Gen. Butler is going to be the next Governor of Massachusetts.

You can sow winter wheat when you are old if you don't "drag in" too many "wild oats" when you are young.

American bonds are now coming home from England. Between two and three million dollars' worth were sent between the 22d and 26th ult.

The slender tramp has bought him a new hat, and now he is on his way to pick hops with the women and girls, and for a little while he hopes to get inside of the fence which shuts him out from joy.

Edward Payson Weston intends to chasten the crowd which looks on while he is a-chasing around the ring. Says he won't put in a foot if they are going to have any smoking in the Garden when he walks.

Of course the European Governments will say, with the London *Times*, that they have no means of sifting emigrants and telling who are Mormons coming to this country with the intention of committing polygamy.

It is confidently reported that the Porte will "come up to the scratch" made between Greece and Turkey by the Berlin Treaty. Who shall have Janina will be left for the decision of the International Delimitation Commission.

This is autumn. The crickets have said so. They told it to the golden-rods and asters. If one had a full soul, a clean note-book and an open road, it would not be so bad to be a wayfaring man and fool a while and live on cold victuals handed over the gate.

That negro committee, sent by the planters to spy out the land of Kansas and bring back a bilious report of the frost, poor sile and no vittles, turns out to be immensely delighted with the new Canaan. A part returned to tell the good story, and the rest stopped to stay.

With good crops, plenty of work, balance of trade in our favor and gold coming back by the millions, the Greenbackers, Democrats and Socialists find us all very much inclined to mock their groans. Their speakers have to mourn, but folks begin to wonder what it is all about.

William H. Vanderbilt is a bloated capitalist, and now he is going to stand in the way of our enjoying ourselves by the contemplation of those questionable, long-time walking-matches. Wants to keep the lessee of his Madison Square Garden from offering any attractions of that kind.

Had a hurricane down in North Carolina the 17th ult. The venerable Elizabeth Oakes Smith, who was famous some years ago as a poetess, and is now living in Carteret County, makes an appeal to the North on behalf of the poor farmers and fishermen on the coast who lost nearly everything.

After you have wrenched your gold away from the hard grip of the rocks in the Black Hills there comes the peril of bringing it away. The treasure-coach which carries the precious burden is a veritable perambulating fort, with bullet-proof sides, port-holes, and four sleepless guards, with a whole arsenal of deadly weapons.

The Prince Imperial was a noble young fellow, and his great uncle was a military colossus and original, but the consideration of all that is not going to make the English people give the son of Eugenie a monument in Westminster Abbey. Keep that for English ashes made where the fires of Shakespeare, Bunyan and Milton have burned.

The French and English Consuls-General in Egypt have informed the Khedive that France and England have definitely chosen Messrs. Barring and De Blignieres as Controllers of Egyptian Finance, and demanded that the Khedive should promulgate a decree nominating them. The Khedive consented to the demand, but protested against the appointment of M. de Blignieres.

The centennial anniversary of the battle of Newtown was observed in the town of Ashland, Chenango Co., New York, on Friday, 29th August. It was that victory which enabled General Sullivan to put an end to Indian rule in New York, and destroy forty villages belonging to the Senecas, the strongest tribe in the Six Nations. A band of Seneca musicians took part in the late festivities.

Surgeon-General William C. Hammond has been reinstated in the United States Army, from which he was dismissed under sentence of court-martial, Aug. 18, 1864. He would not have any back pay, nor would he ask for reinstatement till he was above every suspicion of mercenary motives. The story of his solitary struggles with poverty shames weaker men and makes one wish that all men could be strong and victorious.

Solon Chase, the Greenbacker of Maine, is an Apostle, indeed, who had a "great light" four years ago, and saw clearly both sides of the question, and that the hard-money side was the wrong one. He says, after telling the story of his conversion, "I realized what my life-work was to be, and ever since I have devoted myself to it." Such men are not to be met with argument, for what we believe without reason cannot be overturned by reason.

The Kálloch-De Young affair in San Francisco came about because the principals could not conduct a campaign without becoming personal and throwing mud—mental resources too slim. The upshot is that De Young will go unlynched; that Kálloch will save that splendid body of his and continue to use it for the generation of considerable physical-emotional religion; that Dennis Kearney is really a very conservative man in the presence of an armed police, and that the workingman's ticket will forge ahead in that city.

It is the Rev. Leonard W. Bacon, of Norwich, Conn., who is trying to stop the running of excursion steamers in his neighboring waters on Sunday. He is afraid the factories will run seven days instead of six; that the German bands will go up and down the streets *bum, bum, bum*; and that the hook-nosed Israelite will open his shop of small wares; and that we shall have no day of prayerful rest and preparation for the great quiet to come. The glory of the New England Sabbath is "not endangered but *gone*," he affirmed in an impassioned address at a mass-meeting of citizens held on the 11th ult.

Turbulency and political ability seem to go together very well. Our naturalized Irish have this combination; so do our Southern brethren; and so, it is claimed, do the Hungarians. Count Andrassy, the Austrian Prime Minister, has resigned, but it is thought he will have to be succeeded by another Hungarian to keep that obstreperous people quiet. Nobody but a Hungarian would probably have been able to carry through the annexation of Bosnia and Montenegro, and make the occupation of Novi-Bazar, which carries Austria half way down to (Thes) Salonica, seem to the Magyars a harmless move.

Ellis H. Roberts, the able man of the *Utica Herald*, said this of the famous Six Nations, at the late centennial of the battle of Newtown: "The Iroquois were not countless hordes like the Goths and Vandals, who swept over the west of Europe. The warriors who knocked at the gates of Montreal and ravaged south of the Alleghanies never numbered after white men knew them more than two thousand five hundred, and the Six Nations altogether at the same time numbered about twelve thousand souls. But to the wonder of historians, to the surprise of investigators, the Six Nations exist to-day in numbers greater than those who by their fierce warfare compelled Washington to order their extermination. At least 13,668 members of the Six Nations are accounted for at known points. That they have lived to be more numerous after this century of defeat is the most eloquent proof of their vitality and resources."

The President has addressed the following letter to a gentleman who had complained to him that certain Federal officeholders were interfering with the management of political conventions: "MY DEAR (GENERAL: I have your note as to the interference of Federal officeholders in the Republican county convention. This is the first I have heard of it. I agree with you that the interference of public officials with partisan political management ought to be stopped, and that the order on the subject should be enforced. The truth is that the less public officers have to do with partisan political management the better it is for the public service and for their party. A public officer can best promote the best interests of his party by rendering faithful and efficient service in performing the duties of his office. If you will send me the names of those you complain of, with a brief statement of the facts alleged against them, I will see the affair is looked into and justice done. I am glad to know that the rule on the subject is more generally complied with as it is more generally understood, and that the public sentiment sustains it."

In regard to our little chafe about polygamy *The Nation* has this: "We must tackle the Mormon difficulty ourselves. Recent legislation and judicial decisions now not only make polygamy a criminal offense, but exclude Mormons from juries impaneled to try it, and the courts in the Territory, we believe, have laid it down that evidence as to what the Scotch call 'habit and repute' will be sufficient proof of 'plural marriage.' But we still think that the authorities and the public are deceiving themselves as to the ease of obtaining conviction for polygamy, owing to their reliance on the analogy furnished by prosecutions for bigamy among Christians. In these latter cases there is always an angry woman who knows all about the offense, and, in fact, is herself the *corpus delicti* pursuing the bigamous man; indeed, in most cases he has two angry women at his heels ready to be sworn. Among the Mormons, on the other hand, the wives will be *particeps criminis*, and eager to shield the offender, and, what is still worse, will not care for legal marriage, but will be content with any kind of secret ecclesiastical marriage. There is nothing so dependent on local opinion for its efficacy as legislation about the relations of the sexes, and we fear Mor-

monism will have to be extirpated by the same weapons as other phases of low civilization."

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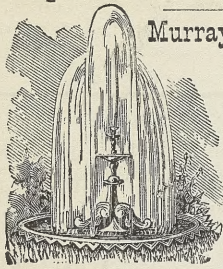
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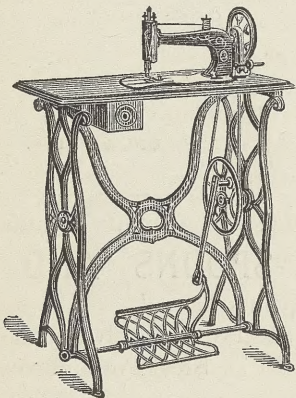
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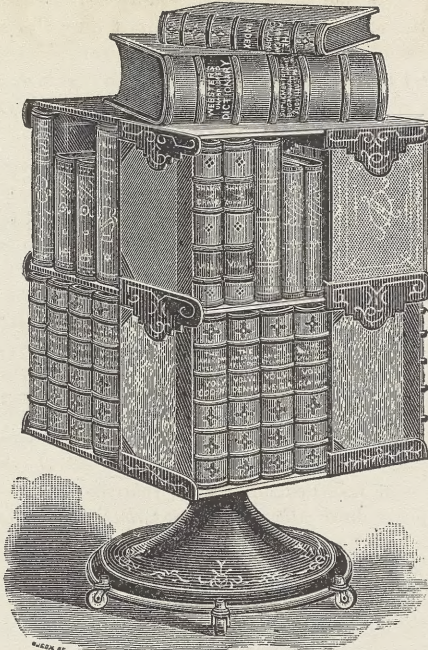
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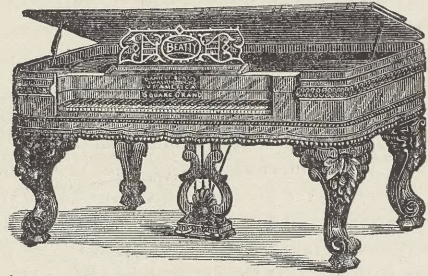
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